1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave

the shaman saw the case was hopeless, he sang during the first half of the night to persuade the sick man not to go to the other world. He reminded him that all he owned was here. During the latter half of the night, toward morning, he "pushed him on," telling him that the other world was pleasant; there he would be as happy as were those who had preceded him. All this he told in song, not by oration.

A shaman ordinarily knew the cure for only a single sickness as taught him by one spirit; rarely he would know two or three, having been taught by various spirits. He would try for a day or two, and if he found he did not "know the sickness," he gave way to another. Theoretically he needed four nights to make the cure. Five or six shamans might be called before the patient was cured. A number of sick might gather to be cured at one time by a single shaman.

The fee was a horse, a native woven blanket, a small strip of woven cloth, or a string of beads; in later times a dollar a night. No mention of pay was made before he began: if he did not cure, he received no pay. Kutox stated that if he failed of a cure, he was nevertheless offered half the amount because he had tried, but the shaman would refuse.

One who had failed to cure might be accused of bewitching the patient and be killed. Undoubtedly had he accepted payment when he failed, they would be certain that he had bewitched for his own gain. In these cases the reaction was perhaps as automatic as that of the Mohave in taking vengeance on a shaman who failed: "they would give him no chance at all." Nevertheless, I was assured that the Maricopa did not kill an unsuccessful shaman whose efforts were believed to have been honest.[33]

The only instance of an actual cure I could obtain was unfortunately one in which the shaman was a Pima.

I [Kutox] have been cured several times; that is why I am old. Once I got so sick I did not know myself. I had a bad headache and felt nervous all over. I started off from the field where I was working. My house was a scant quarter mile away, but I could not reach it; I had to lie down. All day I stayed there in the shade, until late in the evening they took me home. They sent for a Pima

[33] This seems also to have been the Mohave attitude (Kroeber, *Handbook*, p. 778).

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754 A man or woman would not bewitch because of a quarrel: it was on account
[578] of good looks or being prosperous. In my case it was because I [Kutox] always had good wheat and plenty of horses, and I was the first to get a wagon. That is the reason I always get sick. But I have had this man [the Pima shaman above]
[626] to take care of me all these years. The only way to keep from being bewitched is to go about quietly and share things with others; be kind.

But apparently a shaman could also be got to exercise his art in revenge, as the following incident implies.

About twenty-five years ago two Kohuana men were drinking in the Papago country. One was an old man of seventy or more, the other twenty years his junior. They quarreled. The younger pushed the elder flat on his back. Every time he tried to rise, the other kicked him in the stomach. The old man died. When his people heard of it, they decided to kill the murderer. All the Kohuana agreed to this except one man. They thought this man might cause trouble if they killed the murderer, so they did not carry out their intention. Much later, when he was over seventy, the murderer got sick, became paralyzed and died. Because of the partizanship of one man, they could not beat him to death. But it is believed that the shamans accomplished his death.

[642] Bewitchment was greatly feared. "We do not trust one an-
[578] other: that is why we had the Pima shaman. Our people do not like to tell who did the bewitching."

683 A malevolent shaman was slain if discovered, "but now the law protects them. They are keeping it up, so we are dying out." If they thought that a shaman made people sick, they agreed on killing him. His relatives would not avenge his death, because they knew he had caused the death of others; "they would say it was all right." Apparently such slayings were rather frequent.

754 The procedure for bewitching was highly stereotyped. A bit of wood was shaped flat and narrow by the malicious person, who notched its edge or scratched lines across it, one for each victim, whom he named as he cut them. Sometimes an owl feather and a bit of charcoal (or recently the head of a match) was tied to it, so that the victim would have fever. Or these were stuffed into a short cane tube. "When he did this, he sat down and talked to the stick just as though talking to a person." He named the number of days until each victim would succumb and how he would sicken. "Sometimes he would say the victim would be sick in two or four days, in a month, or two weeks. On that day the victim knows he is sick." He might also say to the stick that the